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Among the plants cultivated in the villages of southern Mato Grosso one should mention, even though in passing, the yrukú or urucú, a plant that is not native in these lands. The Kayová 386 consider urucú paint sacred, saying that its "abuse" brings on • 822 supernatural sanctions. All the ceremonial objects of the Kayová, [178] including the cross (kurusú) used by the men and the rhythm stick (takuá) of the women, the little bench (apykâ), and the altar (yvyrá), are rubbed with urucú, after scraping the surface of the [302] pieces a little in order to set the color better. On the occasion of ceremonies or for receiving a visit, the Kayová likes to cover his 386 face with a layer of urucú. The paint is used either fresh or cooked. In the latter case, the seeds are boiled with a little water, without any other ingredient; the seeds are taken out, and the mass is boiled until it acquires the consistency of a paste, a form in which the paint does not harden and is kept for an un- [184] limited time. The technique of the Ñandéva, according to the description that I obtained, is the same.

824 Aside from the selection of plants for therapeutical use, which 222 are very numerous, and others for industrial benefits, the Guaraní explores in an extensive, but not intensive manner the vegetable resources of his environment with reference to alimentation.

222 Thus, gathering is of secondary importance as a source of [221] food. Among the exceptions, one can mention the gathering of the guavira /Campomanesia/ by the Kayová in the open country of southern Mato Grosso, an activity that every year leads entire bands of Indians to wander about for weeks in the months of November and December through the open countryside where they camp under the open sky. But the interest in the guavira today is already linked [177] to acculturation, for its fruit is a source of money: the guavira, [43] which is wild and abundant, is sold to aguardiente and vinegar factories.

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/115 cont./

794 that passions be overcome by prayer and by the practice of the
177 virtues, might easily lead the Indian to personify the two forces
799 or tendencies, taking them as entities, in analogy, by the way, to the way in which the personification of the different forces of nature is the cause of the plurality of the gods in the tribal
794 theogony of these and other Indians. In the psychological conception of the Ñandéva one is dealing in the final analysis with the struggle between good and evil, transferred into the psychic life of each man: one good soul, of divine origin, which after death goes to heaven /Port. céu/, and another one, which will become bad or dangerous, all the worse and more dangerous the more the individual has let himself be led by his anti-social inclinations during his life. This in spite of the contradiction with ideas presented pages ago.

774 The fact that some Ñandéva talk about three souls instead
• 822 of two seems not to have much importance. It is because the souls are visible in the form of shadows, ñané Ñ, our shadow, of three different sizes. One falls in front or behind, one to the right, the other to the left. The one that falls in front or behind (ayvú-kuẽ-porÑvẽ) is the one that after death goes to heaven properly speaking (yváy), located above the yvýÑomimbyré (or mythical paradise); the one on the left remains wandering over the ground, goes to live in the cemetery, is "bad" and is called anguéry (in life, atsýyguá); the one on the right remains wandering about in the air, "is better and does not do harm to anyone" (ñanderú Sebastião), it is called avyú(kuẽ) /sic/ (7).

7. /From p. 150 of the original source./ Poýdjú explained to me that the soul-shadow on the right is called okáña Ñ vaé, being a bearer of illness to anyone who meets it after the death of the individual. Afterwards Sebastião contradicted him energetically, saying that "this being is produced right here on earth; it is not the soul of a person, it is the saci /see p. 201 f./." Poýdjú accepted the rectification.

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admitting that Sebastião, in the capacity of Nanderú, is more competent. Poýdjú, who claims to have become one who prays after he became old, spontaneously confesses, by the way, his ignorance in many things concerning religious doctrine. Many others, principally men of middle age, declare themselves incompetent in matters of theology and religion.

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Ayvú properly means language; sometimes one also hears someone say ñeẽ, speech. The ayvú -- or the several ayvú, as the case may be -- is of divine origin, that is, it shares the nature of the supernatural spirits. It is responsible for the desires, feelings, and the noblest manifestations of the individual.

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The basic, primordial function of the soul is to confer upon man the gift of language; thus the designation. It is an interesting fact because of showing that the idea of interhuman communication is placed first, in consonance, by the way, with the philosophy of life, characteristic of tribal societies, that looks at the human being above all as a social animal, as a fragment of the group. The individual has value socially to the extent that he is part

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of the community and communicates with his comrades. Furthermore, the Ñandéva "psychologist" tries to explain the play of individual inclinations and tendencies. Just as in this play /116/ distinct and sometimes contradictory traits can be isolated, nothing is more natural than to consider the soul divided up into several component units.

The atsýyguá, constituting primarily the basis of biological existence and of the hormic manifestations, always corresponds to the nature or disposition of some animal; it therefore represents the animal character of the person or, as I have also heard said, the "incarnate genius." Perhaps in this case the psychologists of the Western world would use the term temperament or what has come to correspond to it in modern times. Good and peaceable

[828]
[825]

fellow-tribesmen have the atsýyguá of a butterfly, a hummingbird,